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in favor of the public as must ere long be met in some way, and can in no way so well as by such a movement.

5. The war-system, by its enormous expense, and its various improvements in the means of destroying life and property by wholesale, is killing itself, and is certainly doomed to ultimate suicide. It cannot possibly continue long at the present rate of competition. It must in time bankrupt every government in Europe; and its rulers begin to see that the sooner they stop their mad competition, the better.

A SUGGESTION TO PEACE SOCIETIES.

Finding my name honored with a place among the Directors of the Peace Society, may I suggest a new and somewhat varied turn to its efforts? I wish to see them more effective. I think they have already accomplished a good deal; but far more is yet needed. The Society, composed of men of first-rate talents and merit, and occupying the best vantage-ground that moral principle can afford, has for fifty years kept more or less before the public the evils of the war-system, physical, moral, political and religious, exposing its absurdity, its inefficacy for the ends it professedly seeks, and showing that rational and feasible methods might be devised to answer those purposes as soon as public sentiment shall discard war. The society has, also, been careful to keep its position distinctly before the public, free from dogmas of no-government, and the like, with which it has sometimes been charged. It might have been expected, that, in this land of immediateness, the assiduous labors of such men in such a cause, and with their hands upheld by men of like character in foreign lands would by this time have trained up a generation opposed to war.

Let me not be misunderstood. I would by no means undervalue what has already been accomplished. A great deal has been done, far more than could have been expected from the amount of means used, and yet only a small part of what needs to be done. The good heaven is obviously at work; but still the public aspects are far from being such as might have been expected from communities professing a religion of peace. The effects already produced are indeed worth a hundred-fold more than their cost, and may well prompt to increased and more vigorous efforts.

I would, however, recommend a variation of efforts. I would for the present direct them mainly to the *church*, the Protestant church. The true Church of Christ was, is, and ever will be "the light of the world, the ground and pillar of the truth." It is to this source we must look for success. There is nothing in principle or in practice more inconsistent with Christianity than war. Surely our churches can and must be made to see and feel this, and be induced to act accordingly. The contrast between the laws of Christ's house and the laws of belligerent warfare, ought to be so kept before the church, that the profession of arms, an enlistment in the army or navy, would be regarded as an open renunciation of Christianity not to be tolerated at all.

Christ, presented in Revelation as walking "in the midst of the golden candlesticks, and holding the stars in his right hand," says to his disciples now as then, "I know thy works." His eyes are still as a flame of fire; and his view of all the religion gathered about armies and navies, war chaplains and war prayers, is not less discriminating now than when he pronounced those pretenders to be "Synagogues of Satan."

Pittsford, Vt., 1869.

S. W. BOARDMAN.

We would call attention to the foregoing suggestion of our venerable friend, long a veteran in our cause, and hope it will be heeded especially by Christian ministers and churches. Their apathy on Peace is truly amazing, and proves how widely they have departed from the teaching and example of Christ, his apostles, and the great body of his followers for some three centuries. At that time they used to say, 'I am a *Christian*; I cannot fight.' What do Christians say now?

Archbishop Wheatley says, "War is a great disgrace to civilized men and Christians."

FATHER HYACINTHE ON WAR.

(At the annual meeting of the League of Peace in Paris, last summer, he delivered a long and elaborate speech, translated for the *Bond of Peace*. We condense the substance.)

The International and Permanent League of Peace proposes to act in every way on public opinion; and this is why it appeals to all proper light to illumine and direct it. Among these lights it should place in the front rank the Gospel; and the Gospel I bring for my part in the work of peace; not that Gospel of which bigots in all ages have dreamt, narrow as their own minds and hearts, but that which I have received from Jesus Christ; the gospel which overcomes everything and excludes nothing; which repeats and accomplishes the words of the master: "He who is not against you is for you;" and which, instead of repulsing the hand held out, of itself goes out to meet all just ideas and all honest men.

Let me, before showing in religion and in virtue the best safeguard of peace, review the services which earthly institutions, interests and virtues can render it.

I name, in the first place *institutions*. Perhaps I have erred in so doing, for when one asks himself reflectively what would be the proper institutions to assure the peace of the world, he struggles with ideas so impracticable, that he feels himself touching the region of chimeras. I see hardly an efficient institution except a sovereign international court of justice, having for its object to judge the disagreements which arise among men, and to prevent by observed decrees all bloody collision. The future will perhaps enjoy such an institution. I am one of those who believe so much the more in progress, because they have a more complete faith in the Gospel, in the grace of redemption, in all the supernatural powers placed in the world directly, principally without doubt, to save the souls in it, but also by a necessary and glorious rebound to save the people and the entire humanity. It is possible that in a future more or less distant, our descendants may salute this great Areopagus, which would realize in this part of the continent something of what has been called the United States of Europe. But after all, this is not the day in which I speak, and therefore such an institution could not figure among the efficient barriers that we would oppose to war.

I choose rather to consider two important powers—diplomacy representing governments, and public opinion representing the people. It is the business of diplomacy and the business of public opinion, elevating both to the height of the mission that the will of God and the human conscience have made for them, to oppose insurmountable obstacles to the invasion of this scourge. Let diplomacy, renouncing the spirit as well as the letter of Machiavelli, regret this false science of expedients, and this wicked art of deceptions; let it illumine itself in the grand light of principles; let it inspire itself with the flame of generous sentiments; and soon it shall have established in all the great European centers an international league, a permanent sovereign congress of Peace. But why do I speak alone of Europe, when I hear that from the extremity of Asia, across the crumbling abutments of the great wall, old China sends towards us a son of young America, and requests by her ambassador the honor of being introduced into the union fraternity of civilized nations? It is such diplomacy which surely holds the secrets of the future.

Yet it is more to public opinion that we must turn for our projects of peace. Pascal said: "Opinion is the queen of the world, while force is but the tyrant." It was the dawn of public opinion which scarcely gleamed in the days of Pascal and of Louis XIV. The dawn has heightened since; it touches its noon; and everywhere to-day it reaches towards putting an end to the caprices of personal governments.

Personal governments have had reasons for their existence and usefulness in other ages. There is need in childhood of personal masters and perceptors; but as Paul said, in speaking of regenerated humanity, we are neither children nor slaves, we have the right to enter into possession of our heritage. This is why this is no time for personal governments. It is time for the government of public opinion, for the government of the country by itself; and because all countries cry out and extend

the hand of fellowship, it will soon be the hour for the government of humanity by itself.

Then, I ask, are the people to-day in favor of war or of peace? From the shores of America to those of Europe, and from all the countries of the world, a mighty voice arises and answers, "Peace!" Humanity to-day more than ever feels itself one; faithful in its various members to particular countries, it still sees above these countries the universal country, that city of God and of men of which Cicero said: *This universal world is one common city of gods and of men.* Humanity has the consciousness that every war is a civil war; and it wishes to be no longer a camp but a forum and a market place, with a temple above, where it will show how it worships its God.

I look now to the West, and see the great Atlantic Ocean separating between America and us. But do you see from the tops of the glorious Leviathan in our harbor of Brest, this giant cable falling with the noise of thunder, with the speed of lightning? It sinks down into the depths, scattering in its passage the monsters of the abyss, and braving the tempests; then it extends from Europe to America, to carry, not the messages of war, but those of peace, and to realize the union of the three nations which form the aristocracy of the world, and which can, whenever they wish it, make peace reign over our planet—America, England, France.

War is the ideal of sin, the ideal of the brute and of Satan. But it is precisely because it is the ideal of the brute and of Satan, that it is from one point of view the ideal of man. There is something of the brute and of Satan in man. The root of war is in pride, in avarice, in vengeance, in all the unholy passions which ferment within us. It is our sorrow and our glory to fight them; but to triumph over them, we must not undervalue their existence and energy. To conquer war, to say to it what the Lord said to death, "O death, I will be thy death!" we must make a war of extermination on sin; on the sin of society, as on that of individuals, on the sin of nations as on that of kings. We must read and explain to the world which does not yet know them, these two great books of private and of public morality; the book of the synagogue written by Moses by the fires of Sinai, and transmitted by prophets to the Christian Church; and then our own book, the book of grace which explains and completes the book of the law, the gospel of the Son of God. The Decalogue of Moses, and the Gospel of Jesus Christ! The Decalogue which pronounces justice; the Gospel which pronounces charity, showing in the roots of charity the sap of justice. I thank you for your looks and signs of approbation, because they come out from your souls, and because they address themselves to these two books of God. I accept them in the name of these books. For it is a glorious fact that there is place in the sun of the civilized world for only these three religious societies—Catholicism, Protestantism, and Judaism.

Some one has regretted the absence of a catechism of peace. He may desire forms more detailed, or more closely adapted to our actual needs; but I dare affirm that it is made. You have but to extend the conclusions of the Decalogue. You have only to apply to nations the morality of individuals, and to overthrow that great sophistry—one morality for private life, and another morality for public life.

"Thou shalt not kill," says the eternal commandment. But does it condemn alone the cowardly and cruel man who follows his victim in the shade, and plunges a knife in his heart, or blows out his brains with a pistol? Is murder no longer a crime when it is committed on a large scale, and when it is the deed of a prince or a deliberative assembly? What! can you, without violating the law of God, or the conscience of man, without carrying on your forehead the mark of Cain—can you open to the sun of history these vast fields of carnage, and mutilate with grape-shot for your caprices, or your gains, hundreds of thousands of human creatures! "Cain! Cain! what hast thou done with thy brother Abel?"

"Thou shalt not kill," says the Law; and it says also, "Thou shalt not steal." Here is a poor man. His wife and children, emaciated with want, languishing on an infected couch in one of those habitations so common in large cities, where luxurious palaces are constructed, in a fever of grief, in the desperation of his soul, troubled by the tears he has seen on the cheeks of his wife and his little children, seizes a loaf of bread, or a piece of gold, and with it brings back life to the house of hun-

ger. Human justice pursues him there, drags him from this mourning family, wounds him at once in his love, in his honor, and his liberty. Yet this very government will perhaps glorify the robbery of many cities and provinces, the hypocritical or violent annexation of a whole people. I, a minister of the living God, with my hand on the Decalogue, dare to say, in the first place, if there is sin, it is a venial sin; in the second case, it is a deadly sin.

You see, it is not a catechism which is to be made, but a history to be re-made. We must no longer learn from our childhood that the great glory is that of the conqueror. What you must say to your sons, mothers who hear me, is that the man who has made two blades of grass grow where there was but one, has done more for humanity than the conqueror who has gained twenty battles.

I have spoken of justice. It no more suffices alone among nations than among individuals. With justice must be charity. Why is the law so difficult, even impossible to fulfil, so long as the spirit of grace has not descended into our hearts? It is because justice of itself is cruel, limiting our rights by those of our fellow-beings, and restraining the sphere of our activity. But let love control the heart, and dilate it to the degree of making it find its own joy in the joy of others, the accomplishment of the law is no longer anything grievous. It becomes a need as well as a duty of the soul. Augustine says, 'Love and do what you wish.' The people, then, not satisfied with being just, must be loving, affectionate, trusting in each other. The nations of Europe must have feelings for each other, analogous to those of the provinces of a country. Does the prosperity of one of our provinces bring umbrage to the others? No; because in their individuality they form the great unity of France. So, let each one of the nations of the continent consider itself a province of these United States of Europe, which cannot yet be united politically, but are already joined morally. In this superior unity, consolidating their interests, fortifying and developing them, they will have confidence in each other; and when by honest means, by the exertions of labor and of morality, the prosperity of one shall increase, there will be fear nowhere; but everywhere joy and pride. Small states will say: We have a greater protector! And the greater states will open their ranks to welcome this new and powerful auxiliary.

I am reminded of the first appearance of the sign of the cross on a war-flag. A prince whom I name only with reserve—Constantine the Great—saw Christ holding in his hand a strange thing—a war-flag! but on this flag was drawn a cross. The cross on the flag is first the transformation of war, then its destruction; the transformation by justice and charity, the destruction by peace. No; since the celestial ray has graven the cross on that standard of Constantine, there must be no more war if it is not just war, that which is undertaken solely for the defence of the right against violent aggression, and consequently against war and for peace. Any other war is pagan even when it has Christians for soldiers, and the cross of Jesus which it profanes shall avenge itself by judging it in the last day. No, under the standard of charity, there shall be no more hate, or vengeance, or cruelty.

In the present age of humanity, universal and perpetual peace is but a chimera; but in its future age it will be a reality. For my part I have always believed that in a future more or less distant, humanity will come, not to complete perfection, which is not of the earth, but to that relative perfection which precedes and prepares for heaven. After the ruin of Jerusalem and of Rome, after the end of the old world which was predicted to them, the first Christians, heirs of the promises of the Jewish prophets, did not expect immediately a celestial eternity, but a temporal reign of Jesus Christ and of his saints, a regeneration and a triumph of humanity on earth. I, too, await this mysterious millenium; I await it and I strive to prepare for it in the humble but faithful measure of my works, my words and my prayers. I think that nations, as well as individuals, will taste some day the fruits of the universal redemption of the incarnate son of God. I think the Decalogue and the Gospel will yet rule over this entire planet. I think we shall see from heaven a humanity humbler and prouder, gentler and braver, more pure and more loving, in a word, greater than ours. Then shall be peace.

Over the cradle of our Lord Jesus Christ the angels sang in the sweet majesty of Christmas night, "Glory to God on high,

and on earth, peace, good-will to men!" On the tomb whence he has gone forth, as from the cradle of his new life, Christ himself has said, "I have conquered the world, I give you my peace!" The future will reap the promise of the angels, and the present of Christ, the double hosanna of his cradle and of his tomb. The future belongs not to violence, but to gentleness; and it will be the accomplishment of that other declaration, one of those which shall not pass away, "Blessed are the meek, for they shall inherit the earth!"

FATHER HYACINTHE ON DEFENSIVE WAR.—"If it were a war of independence, I should be the first, if not to engage in it, at least to preach for it. If the flag of France was on the frontier to defend, not to attack, rent with balls, blackened with smoke, reddened with blood, we should surround it, and it should not fall back. Dear, glorious flag! if the hands of soldiers failed it, those of the women would cling to its staff, and it would not fall back."

This extract shows the type of logic which the peace movement on the continent of Europe has reached. It has in it very little of thorough, well-considered Christian principle, while it vehemently protests against the general war-system. It is far in the rear of our own society, but is going, with all the light it has, in the right direction, and aiming or tending to the same ultimate end with ourselves. We bid them God-speed.

OUR WESTERN CORRESPONDENCE.

In my last letter I reported efforts for the Peace Cause up to about the first of September. Since then a press of other duties has left but little time for writing for the Advocate; and this letter must suffice for most of September and October.

On my way home from Minnesota, a Sabbath was spent at Rockton, Ill., where the Peace Cause was presented in the M. E. Church in the morning, and at a Union Meeting held in the Congregational Church in the evening. I was met here by Rev. John Watson, a long tried friend of our cause, who, though aged and infirm, is devoting some time to it as an agent.

Office duties kept me home several days after my return; but I had an opportunity of presenting our cause again at Marengo, Ill., on the 19th of Sept., and of making some efforts for it in that place afterwards. While there, I was greatly indebted to our zealous friend, J. M. Dietz, Esq., for kind hospitality, for a life-membership pledge, and for his assistance in canvassing. When I first thought of entering the service of the American Peace Society, I did not know a dozen Peace men in all the west; but I have found them in every place which I have visited; and Mr. Dietz was one of the first, and has continued one of the best of them.

Sunday, Sept. 26th, found me at Chebouse, a small village on the Illinois Central R. R., about 60 miles south of Chicago, where, as usual, the Peace Cause was presented both morning and evening. The next day I had an interesting interview with Rev. A. D. Wyckoff, who was a chaplain in the Union army, and accompanied Gen. Sherman in his march to the sea. He gave me some thrilling statements of scenes which he witnessed, showing the horrors of war, and which, I hope, he will write out for publication in our paper. I will anticipate him only by repeating a statement not published at the time, viz., that during the destruction of Columbia, S. C., some 200 of our own soldiers were said to have been burned to death.

There is hardly a village in the United States where there are not families who have been bereft of friends by the bloody strife; and Chebouse is no exception to the rule. I found one couple here who had lost three sons by the rebellion,—all, I think, that they had. Their daughter readily consented to become a local agent of our Society, and thus help prevent another one.

Returning to Chicago on Thursday, I found an invitation to attend the "Indiana yearly meeting of Friends," in session at Richmond, Ind.; and with the hope of meeting several fellow-laborers there, I concluded to accept it. Twenty years ago this would have been a formidable undertaking—indeed would have been impossible on so short a notice. But on Friday evening I engaged myself in one of the cars of the Chicago, Columbus, and Cincinnati R. R.; and the next morning found myself

in the beautiful Quaker City of Richmond, some 200 miles distant. I need hardly say that I was much interested in what I saw and heard there, and especially in what was done for the Peace Cause. An interesting report was presented, and \$1200 appropriated by this meeting, as a part of the \$5,000 to be made up by the various yearly meetings for the promotion of this cause during the present year. In addition to this amount given to the Friends' Peace Association from the general funds of the denomination, this society has what it can get from individuals besides. With this money it is scattering Peace publications far and wide, and sustaining some of the best lecturers in the country.

On Sunday evening a Peace meeting was held in the Pearl street M. E. Church, and addressed by Wm. G. Hubbard, agent of the Friends' Peace Association, by Mrs. Elva P. Gause, one of the agents of the American Peace Society, and by the writer. I expected a good address from Mr. Hubbard, for I had heard him before, and was not disappointed. But that of Mrs. Gause was even better than I anticipated. For about half an hour she held an interested audience while she described, with modest mien, and well-chosen words, the guilt and evils of war, and plead for its abolition. When women suffer so much from war, there is no impropriety in their laboring both publicly and privately to prevent it; and I wish we had a hundred female agents, especially such as Mrs. Gause, to work in this capacity.

A day or two at home, and then off again to attend the Rock River Conference of the M. E. Church, in session at Freeport, Ill., 120 miles west of Chicago. A committee on the Peace Cause was appointed soon after my arrival; and before the conference adjourned, it adopted an excellent report and resolution in relation to this cause. As this was the first ecclesiastical body whose endorsement I had solicited during my brief connection with the American Peace Society, I was much encouraged by the readiness with which it was granted. And yet why should we not have the co-operation of all ministers? They are ambassadors of the Prince of Peace; and nothing interferes with their efforts at home or abroad so much as war.

At about the same time the Wisconsin Annual Conference of the Wesleyan Methodist Church—a church which has incorporated Peace in its discipline as an article of religion—passed a strong resolution in condemnation of war.

Christian ministers have sufficient influence on their congregations, and Christian churches on the nations of Christendom, to hold back the demon of war, if they would. When they are led to view it as the early Christians did, they assuredly will.

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COMMENDATIONS OF PEACE.—The Rock River Conference of the Methodist Ep. Ch., on the report of a special committee on the subject, consisting of Revs. W. P. Jones, O. E. Burck and R. K. Bibbins, to the effect "that the ends which the American Peace Society seeks to promote, as expressed in its published books, tracts and papers, and by its agents, viz., the prevention of war by Negotiation, Arbitration, and a Congress of Nations, and the establishment of perpetual good-will among men, are such as commend themselves on the broadest grounds of Christian philanthropy to every Christian heart, and especially to those to whom is committed a dispensation of the gospel of peace. It is therefore

Resolved, That we approve of the position and object of the American Peace Society, will heartily welcome its representatives to our various fields of labor, and commend them to the favorable consideration of our people.

THE WISCONSIN ANNUAL CONFERENCE OF THE WESLEYAN METHODIST CHURCH ON WAR.—"We record our distinct testimony against international war as antagonizing Christianity both in precept and principle, absorbent of money, wasteful of property, generative of vice, and destructive of human life beyond parallel in any other established usage of society. It is, therefore, most plainly alike the duty and the interest of all, and especially of the Christian church, to discountenance and discourage the practice of war between nations."

BISHOP WARBURTON says, "I look upon war as the blackest mischief ever breathed from hell, upon the fair face of this creation."